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What are the facts? Inasmuch as little or no systematic Bible exposition is given from the modern pulpit (and surely the absence of this exposition is not due to the absence of a need of it and of a desire for it), we must determine whether or not good judgment is displayed by the Bible interpreters of our day, i. e., by the ministers (for they are *the* Bible interpreters), from the use made of the Bible in the sermons preached from week to week. The preacher preaches the Bible as he understands it; what he preaches *from* a given text must be understood to be his interpretation of that text. But, does one minister in five, *once in five times*, really give to his people the true meaning of his text, or preach a sermon based directly on that meaning? Is it not the burden of the hour, in homiletical circles, that the preacher does not interpret aright the text on which his preaching is based; that in many, and oh! how many, cases there is seemingly an utter lack of judgment, of common sense, in the interpretation of the text?

It is possible that the feeling in reference to this matter is a slightly exaggerated one; but that there is abundant ground for a very strong feeling of this kind is undoubtedly true.

Nor can this failure to make the correct use of Scripture be attributed to any other cause than to a failure to employ common sense. For the men who make this fatal mistake are the educated as well as the uneducated. They have within their reach all needed helps for ascertaining the true meaning. They, doubtless, *often* make use of these helps. And still they fail. These men *have* the judgment needed, the common sense required, but they, somehow or other, neglect to employ it. Why? *It is for them to answer.*

The Death of M. M. Kalisch.—Those American students who have studied the works of Dr. Kalisch must experience a deep regret that he was not able to complete his work on the Pentateuch. His commentaries, while in many respects unsatisfactory, were to be classed as among the most helpful ever written. Perhaps we can do no better than to append the following note from *The Athenæum* (Sept. 5th), which gives, on the whole, a true estimate of the man and his works:

"By the death of Dr. Kalisch, which took place on the 23rd of August, one of the most learned of Jewish scholars has been removed at the comparatively early age of fifty-seven. For nearly twelve years past he has been in indifferent health, and he was thus prevented from fully achieving the aim he had set before him in life—a complete critical edition of the Pentateuch. Coming to England as a young man whose political opinions were displeasing to the Prussian authorities of the time, Dr. Kalisch early attracted the notice of the Rothschilds, in whose family he was adopted as tutor. This position soon placed him in such circumstances that he was enabled to devote himself entirely to the production of a commentary on the Bible, liberal in its critical views, accurate and full in its grammatical and archæological explanations. The plan which Dr. Kalisch laid down for his work soon made it evident that he could not hope to treat the whole Bible in so thorough a fashion, and his scheme was reduced within more manageable limits—a commentary on the Pentateuch. Of this the 'Exodus' appeared first in 1855, the 'Genesis' in 1858, and the 'Leviticus' in two bulky volumes, in 1867 and 1872 respectively. It may be said of them that in each case they represent the highest water-mark of continental scholarship at the date of issue. Of the 'Leviticus,' indeed, something more than this can be said. Here Dr. Kalisch shows himself a *Wellhausianer* before Wellhausen. He regarded Leviticus as the last stage in the formation of the Pentateuch, against what was then the current opinion. He based his conclusion on very elaborate examination of the development of institutions, and the bulk of his commentary is taken up with a series of essays which he rightly terms 'Treatises,' dealing with the successive stages of

the laws concerning sacrifices and the priesthood, dietary laws, purification, the Day of Atonement, angelology, and marriage laws. In all these cases he essays to show that the middle books of the Pentateuch contain later developments than either Exodus or Deuteronomy. In dealing with the subject sociologically instead of from the standpoint of literary criticism he was on the right track, and the school of Wellhausen have still much to learn from Dr. Kalisch's painstaking collection of facts. Strangely enough, they entirely neglect him both on the Continent and here. A certain want of form and the haphazard arrangement of his materials may have contributed to this neglect. A reprint of the 'Treatises' might even yet be of service in drawing attention to their merits; they are in each case the most full account of Biblical customs in existence. The interval between the 'Genesis' and the 'Leviticus' was occupied with the preparation of a Hebrew grammar in two parts, the second dealing with the more difficult forms and rules. This is by far the most elaborate Hebrew grammar written originally in English, but the separation of the exceptions from the rules has proved to be injudicious. The philology of the book cannot be said to be up to the level of contemporary scholarship, so much progress having been made in comparative Semitic philology these last twenty years. After the production of his 'Leviticus' Dr. Kalisch only produced one work of equal elaboration, his 'Path and Goal,' a philosophical dialogue developing the positions laid down in his remarks on the theology of the past and future contained in the first volume of the 'Leviticus.' Without much dramatic power an attempt was made to bring together representative utterances from adherents of all the chief religions of the world. As in all Dr. Kalisch's works, extraordinary erudition was displayed without an equal power of using his resources for literary purposes, and the book was thus a comparative failure. Though he did not complete his Pentateuch, he issued two 'Bible Studies,' one on the Balaam episode in the book of Numbers, and the other on the kindred subject of Jonah. These have all the merits of his other works and fewer of their defects. *In magnis voluisse* might be said to have been his literary motto, but one cannot help feeling that his published works scarcely seem a satisfactory outcome for such erudition, industry, critical acumen, and enthusiasm for learning. In some way the vital spark was wanting, and Marcus Kalisch has made less mark, even in his own branch of studies, than many a man with not a tithe of his powers."